

all will be more, the government is to do no more than its subjects than to protect their person and property. Nevertheless, it is to occupy as narrow range, as faithfully and as roughly as is the church's will and limitless. As the great heart of the church is to be ever concerned for the entire interests of all, so is the great power of the government to be ever exerted to defend the person and property of all. I need not add that such a church and such a government are yet to be seen. His church and government have been oppressors, instead of protectors. His church failed religious, and consequently false policies have prevailed in all the earth. The day of superstition and despotism has not yet ended. That of the religion of reason and of Jesus Christ—that of the true church and the true government—has not yet begun. Or, if begun, it is lost in the earliest morning twilight. Members of the church that now is vote for slave-holding and drapshop candidates. It is true that some of them do it with reluctance and that some of them would not do it at all, were they not driven to it by party frenzy. Nevertheless they do it, and that too, in the face of their high pretensions of regard for temperance and freedom. Every church in the large denominations will so vote, at the coming election. Even Doc' Cheever's will. He will cast himself for he has in a good degree outgrown his religion. But the members of his church will, for they still make more account of the doctrinal than the practical. They will judge more by their doctrines than by their practices. He does not, and God bless him that he does not. As to the government, no more need be said to indicate its character, than that it licenses drapshops, and is the slaveholder's hound.

I trust that your Convention will make a national ticket and also a New York State ticket. Not that I suppose either will get many votes. But that I warmly desire that the handful who wish to vote in accordance with the claims of absolute rectitude, of justice and mercy, may have the needed facilities for doing so. A man is made better and stronger by voting in the way his pure conscience bids him; and happy is the influence of his example, on those who see him so vote.

Long ago did I become convinced that the American people had no virtue enough to impel them to vote against slavery and the dramshtop. The ballot-box, if used to that end, would speedily bring slavery to a peaceful death. But the ballot-box must be left to serve slavery, and slavery must be left to go out in blood. So too could the dramshtop be quickly waded to an end. Nevertheless it will be left to manufacture paupers, and unadmen, and bluehempers, to fill the land with scurvy to person and property, to take bread from the mouths of children, and to break mothers' hearts.

for my great inability of time and money, and also, for
its tickets. I have, from first to last, spent much time
and tons of thousands of dollars, in endeavors to increase
our ability as a Temperance vote. A Little done in that
way, would have us well. But I did much more than
was called for. The time and money were at least half
wasted. Two years ago I was simple enough to hope, that
by great efforts we could carry our abolition and temper-
ance vote in this State, up to thirty or forty, or even fifty
of the seven.
I expended between Four and five thousand dol-
lars in my halls, & in paying speakers and lecturers,
&c. &c. I used to pay four or five hundred dollars a day
for my kusses, & fees. But instead of getting so many, I
would encourage us to try the halls again, we get so few
as few as two or three thousand, as leave us but little hope
of success, if made of over, going to meet. I would go to
them, and not be able to find a single man to vote our
ticket. I was very angry, not by old friends, but in the
cause of temperance and for persons who, instead of giving
me the best of reasons, told me that it was ruined the Re-
publican party. It seemed next to have returned to them
that the Republican party had ruined them. Nor did it seem
to let me return to them that tobacco and temperance

we are saving than the loss can vary. We have been very pleased and gratified by the results of our efforts. The people are among the greatest criminals and misers. They are already saturated with this spirit. But we demand that only those who teach the people to re-ignite their religious fervor, reason, common sense, and Jesus Christ.

and righteous ruling, as naturally and necessarily as needle is drawn to the pole.

You will need a fund of \$100,000 to draw in all the expense of printing tickets and getting them to the hands of suitable depositaries in different parts of the country, who, in their turn, will give them to the business men in this country, and the dealers in that, who refuse to buy the tickets of any party which is attempting to interfere with the freedom of the slaves. I am told that for white men, or so negroes as are recognized in law, the price of a slave, or such as low in its views of human dignity, and human decency as to be in the drablings a living want. The enclosed draft for fifty dollars, is my contribution to this end.

Think not that I shall be sorry to you on your refusing to parse of my time in England. I should rejoice if it can encourage it to undertake to do a considerable volt at the approaching session, and I can feel itself warranted to enter upon the task of overthrowing of luxury and the draw-shops in the form of a dissolution. I stand ready to work with your Convention, even against hope. To work with those, who are devoting by peaceful means to rid the world of oppression and impotence—would do me good; but I think good, also, the world good, even if the direct effect of our work should remain entirely unaccomplished.

PETERBORO, August 27, 1860. GERRIT SMITH

EDUCATIONAL REVIEW OF THE PROCEEDINGS, 1938

EDITORIAL REVIEW OF THE PRECEDING DOCUMENTS.

Having laid before our readers the Minutes and Resolutions of the RADICAL, AFRICAN NATIONAL CONVENTION at Syracuse, the 29th ult., together with the Letter of a Presidential Candidate nominated by that Convention, we deem it incumbent on us to accompany the publication of them with a frank and honest expression of our own views in respect to them. Considerations of personal delicacy, as well as of personal friendship, suggest motives for suppressing some thoughts which frankness and honesty will, however, compel us to utter; but we hope to say what we have to say, in a spirit of fraternal kindness and candor toward old friends and associates, whose right to differ from us is held as sacred as our own right to differ from them.

We build to the sun, and the sun to us.

We hold it as our firm belief that the present situation is principally caused by Addison's fault. He has betrayed us, like Judas. We hold him responsible for all the trouble he has caused us.

What cause like disengagement would, then, be the snubs of radical abolitionists for the year?

of expediency, since such will-servants as Van Beale, Hale, and Fremont, must add to all the wild gales of spending, and of semi-endorsements, if such persons have been especially sounding in their ears! I am sure that these notes and semi-endorsements have been of their chief standard wear, after whose name they are usually called; it is not always a misfortune that any of the still remain fresh? Has the experience of "work against him" proved a benefit, either to the worker, or the lookers-on? So long as the lender predicts before creation that a worry will be achieved? Was it thus Joshua, Geddon, Hager, Sampson, Alexander, Caesar, Napoleon did expect? Was it thus that Paul and Peter, and Graville Sharp triumphed?

The maxims of Christian benevolence. What or how to do—Expect great things, attempt great things have been pulled down at Syracuse, and the watchword *Expect*—*a prompt little* has been run up instead. Can men be blamed, if with such a banner as they find themselves under? Or that, if enlisted, they obey warlike orders,—and by attempting little, accomplish nothing?

Syracuse—athens. We have witnessed such ex-

Ex-sile us, brethren. We have遭受ed such exp-
lusion long enough, and too long already. We can
fight our battles under that banner. We had rather
keep our own book. We impugn the motives of no
one. We censure no one. We withdraw friendship from
no one. The brethren at Syracuse have done what they
thought best. And so must we.

If we were in a mood for discouragement, we could draw nutriment for it, from the Radical abolition vote of 1838 in New York, by far the largest and most energetic radical abolition vote ever cast in America—*mark*, *sty*, the first, the only appreciable *radical abolition vote* ever cast in this country at all. Who would exchange that of 5,000, on the platform of national abolition, for those 10,000 polled in the same State, in 1844, on the Liberty party platform, as it then stood, a platform but little elevated above the level now relegated to the Republican party? We would neecept 150,000 such votes for it? We would certainly—but Gerrit Smith, desponding as he was anticipated to 30 to 50,000. No wonder he did, when George L. of the *Tribune*, Raymond of the *Times*, and Weston of the *Evening Journal* the three shrewdest calculators of the State, or, perhaps, in the nation, anticipated and openly predicted it for him. No wonder he did, when it cost \$2,000 for the “irrepressible” speech, the Chicago nomination, and, prospectively, the Presidency, to prevent the prediction from becoming history.—The abolitionists voted for Douglass, when their votes could, and did elect, because Seven had made them believe he was approximating toward the radical abolition platform, and would, perhaps, reach it in time. A higher type of religion would indeed, have saved them from that folly, as Gerrit Smith says, in his *Journal*. But why, and how would it have been so? Simply because such a religion, based as it is, on an intelligent and unswerving faith in the Bible as God’s word, the paramount duty of high above all the callings, and expedient for the human reason would have taught and impelled the vote for no man whom they could not believe would be “just, ruling in the fear of God,” “executing justice” eternally, and “as his neighbor.” For want of this rule in their lives, they for their “names and common sense” naught can do, at wits end to make calculations as to what they would produce the “greatest amount of good.”
—*That* was of this, one had become disengaged, as to the feasibility of doing anything by writing upon the Bible, or of external aids. To a wise, they had shewn the meaning of the *Urgeamento*, they had learned to use of *discrepancy*, the logical import of *scriptural* reasoning, and why God was *not* a *has-been*. Had they not known in the Lord, neither *had* they this wise, nor ever would have given over hope for help. They never would have lost the cherubim between humility and *desert*, false *ye* *selves* were temptus even to return to regard with favor the selfish egomachies which lie in wait for us; and if we *were* to be *there*, take heed and beware. It is the *sack* of reverence for the lively graces of God, that thus sends us into a *sea* of *expediency*, with a chart rudely compassed, to direct their course. Disengagement in the *cause* of God, is the *best* way to *success*.

the slaves, and, as far as I can understand, for
among the white and colored races, according to the state
existing in the most populous States, of having slaves
within a general geographical boundary,
of which there is no Territory, without sup-
posing such a law, where it already exists, of
slaves, being dead by the time of its birth, it would
be a most unnatural act, if war, of killing off all slaves,
by offering them independence, and setting them free;
as natural as it is for men, and animals, to have their
origin in common; or, rather, they are but different
developments and phases of the one great principle,
namely, that of resorting to mere human devices, es-
pecially calculations, estimates of consequences and re-
sults, instead of listening to the voice of conscience, as the
plain teachings of God's word. There are just two
analogy and guides of political action, namely the wit of man,
and the wisdom of God.

As an extreme illustration of the extent to which the human mind may run, even in the most gifted and philanthropic in the search after expedients, we may mention that of adding to our already overburdened nation of slaveholders and slaves, the acquisition of a neighboring province of slaveholders and slaves, and another liable to become such, as a means of mitigating the miseries of the slave, or of promoting their future liberation, or of benefitting somebody in some way.

We mention all these projects, in the same connection, as being at once the effects of discouragement, in the first place, and causes of discouragement, ever afterward. While the eyes of philanthropists are kept steady to the one only true remedy, prescribed by infinite goodness and wisdom, for the great national sins of oppression and of tolerating oppression, they will have no time nor temptation to devise or to run after vain expedients, nor will they become discouraged in their work. But whenever philanthropists allow themselves to be amused and engrossed with such projects and expedients, they will become divided in their counsels, and disengaged in their operations.

Into this dark labyrinth of rocks and shoals, we cannot permit our humble bark to enter. We prefer deep water, and sea-room, near sunlight and a fresh breeze. We cannot afford to expedite our steamer our course without a definite port in view, nor as a part of a fleet, without Admiral understanding its destination to be the reefs of desolation.

We cannot drop the figure—we cannot help to carry it around at the ballot box, with the understanding that it is to be a hemisphere and not the image of local realities and falsehoods, is, after all, to be the only hope for the image of the country. What have we lost that any power, or part of the world, in these days, and was not lost, by courage and fidelity to what it was, with most disastrous results, and loss of freedom, than the loss of the image of the hemisphere? Taking the hemisphere of the Northern Confederation, as a whole, as a model, and similar to it, probably, in all its features, but where the country may have been more—was a good road to an understanding more useful than time. So far as I could, at the meeting of the Pennsylvania Anti-Slavery Society, I did my best to bring in prospect the hemisphere. The result of it was a transcript, which I sent to the Anti-Slavery Society of New-York, and to the friends of the hemisphere? We want a dozen and a half in Washington, and a dozen or two in London. I will write their names, and the names of the persons who subscribe to them, so that they may be known and understood. That name, we are well aware, is the name of the hemisphere.

Nor can we now see any point of view. Missouri's position is clear; and that of Michigan, if I get time, will be equally clear for the

We insist, in our Liberty party, a teaching, educating, enlightening, moving power, luminous with truth, and strong in principle, however small it may be. We need it none the less so but the more so, because we do not expect the immediate election of our candidates. Such a party, to be of use, must be homogeneous, combining the elements of unity, precision, compactness, cognizance, self-confidence, power. It should be a foundation to build upon, a school, teaching by example. Its nominations should be documents, its votes its commentaries. Not by the number of votes polled, more or less, but by the soundness of its positions, the qualifications of statesmanship exhibited in its candidates, especially its leading ones, its true strength is to be tested. An acquaintance with its candidate should convey the knowledge of its principles and measures. The public indeed look for the Platform of the party in its Presidential candidate, call the party by his name, and hold it responsible for his principles and measures.

A disunion candidate, indicates a disunion party, of course. By hypothetically consenting to disunion, the candidate compromises the party that, with cognizance of the fact, nominates him.

One other development of the philosophy of despondency, claims our attention. Our philanthropic friend, Gerrit Smith, says

Long ago did I believe, and still do, that the American
people, in their vision, sought to implant those to rule a wise
and orderly government, and the drama shop. The ballot box, if used to that
end, would speedily bring slavery to a peaceful death. But
the ballot box must be left to where slavery, and slavery
must be left as it goes in blood. In other words, should the drama
be quickly visited to a man and a woman. Nevertheless, it will
not be in the persons and families of slaves,
but in the land will go the power and prestige to be read
from the mouths of children, and to break mothers

The ballot box is therefore of little consequence. As
it is, we shall have first among us such
a thing as this meeting. We shall see as we
see. But is the Lincoln party in the right? Is it
right? Or is it here of no real consequences
at all? No. The name of Gerrit Smith is upon
the ballot box, and he is anxious to be elected
to a large office. But to me and I suppose to
most of us, we naturally look for it in
the other direction. We find it more admirable
as a Patriotic duty to work for the
abolition of slavery, than for the
suppression of our slaves. We are
not to be satisfied with the mere
abolition of slavery, but that they
should be freed from the master's

We do tend to imagine that it grows and becomes more and more like the tree of life over time, evolution, growth, maturing, and development. However, this is not true. They would be growing, regressing, and becoming.

Now, as we might understand and nearly know, the
cross and its crosses have come to us, as it were, from
the right of Jesus Christ, a true cross, a cross
with crosses and a many, many w

that it is necessary for that to be done. So that is to say, they might make a decision that such a thing is right in the circumstances, but it is not necessary to teach you to expect that as the outcome. So then, that's going to bring us to the last section, which we can learn from being reminded by the language of a particular parable when Jesus says, "Teachers are not appointed to make the unlearned learned, but students." That's what I mean by the fact that in the development of the curriculum, there is a danger of becoming too theoretical or didactic if you do that.

I need not add that such a movement as his government are yet to be seen. Hibbert, with all his boldness, have been superseded by the supporters of the false religions and cause of earthly felicity. His principles prevailed in the earth.

Are there no exceptions to recognition? Are all to be included in the same category? Are protestant churches and anti-slavery churches to be lumped up together in the same bundle and be subject to the same? If not, why neglect to make the just discrimination between them?

Instead of saying what the Letter says, why not say

liberators, a majority of the churches and governments have been oppressors³⁰

The churches of the apostolic age—were they oppressors instead of protectors? The churches of Great Britain, whose influence mainly, the abolition of slavery in the British West Indies was effected, were they oppressors instead of protectors? The churches in this country who are exacting themselves like Dr. Cheever's, for the same object as they are oppressors instead of protectors? Even if it were so, as the Author assumes, without evidence, that Dr. Cheever's church has not yet learned the full extent of its political duties, does that prove that it needs to throw away the religion of the Bible, or the doctrine of its grand deliverance from it? That same Bible and those very doctrines which have led and encouraged them to commence their efforts against slavery?—Or, does it not rather prove that the church needs to study its Bible and its church records, and learn more perfectly to carry out their responsibilities?

Of Dr. Cheerer himself, the Letter says —

'He will not, himself, vote for dram shops and slave catchers, for he has, in a good degree, outrun his election.'

pecially by a more vigorous and distinct application of it, to the great sin of our country, and invigorated by all the kindred orthodox divines. Dr. Cheever is now dealing death-blows up in the minister, not giving way to disengaging and predicting that nothing can be accomplished.—But Dr. Cheever, says Gerrit Smith, has "as good a grec, outwards his religion."

This explains of what mistake we are guilty. Mr. Smith would gladly persuade himself that Dr. Cheever has outgrown—and what *we* grow is, that in telling the Syracuse Neumatic Convention, we need press and lectures to display, "by the simple religion of reason &c. It is the same Religion that he so strongly opposed in his "Three Discourses on the Religion of Jesus," published in 1832. We think he will not deny that such is the meaning of his Letter to the Syracuse Convention, put forward as part of its proceedings, and with its funds. Those three discourses are levelled directly against the current belief of Christendom, for sixteen centuries that the Holy Scriptures of the Old and New Testaments are of divine authority, given by inspiration of God, and again in the system of religion we believe understood to be taught by the great majority of intelligent and exemplary christians of all the ages and countries in which they have lived—the religious beliefs of Luther, of John Knox, of the Puritans, of Edwards, Hopkins, Wesley, Cuyper, Howard, Wilberforce, Sharp, Clarkson, and of the principal promoters of the anti-slavery enterprise in America, in the beginning of their courageous labors, *not* excepting William Lloyd Garrison and Gerrit Smith, when their heaviest blows were struck, particularly when the latter, by "preaching Bible politics" wrought wonders in Central New York.

This religion, described as being "the current or popular religion of the country," and thus injuriously identified with its opposite, the *pro slavery* religion of the country, and analyzed by its leading doctrines, denominated evangelical or orthodox the "Three Discourses on the Religion of Reason" elaborately opposed, and then proceeded to say—

"Thus I set before you, as far as I well could, with in the narrow limits of a single discourse, the religion of nature. If the one great direct object of true religion is the protection of natural rights, then we must have a natural religion to accomplish it. And if we are to be reduced under artificial religions, and if the fact that they are cloven down the earth over, is conclusive evidence that artificial religions prevail the earth over, Friend of Temperance, friend of Peace, friend of Freedom! work on against Intoxicating Drinks, and War, and slavery, but flatter yourselves with no hope of permanent or extensive success—until the current religion has been supplanted by the religion of nature. Seeker of reform in politics? the current religion blocks up your way. Corrupt and crazy are our policies, they are, nevertheless, no worse than our religion. Nay, they are always one with it. The State is never more rotten than the Church."

The ground was here distinctly and defiantly taken by Gerrit Smith, as a political Reformer, that the belief in the divine authority of the Bibles, must be "supplanted by the religion of nature" as set forth in the "three Discourses" before any political reform could take place, either permanent or extensive. And he virtually summoned the friends of Temperance, of Peace, and of Freedom, to enlist with him, in that enterprise.

We cannot help understanding the Letter to the Syracuse Convention, as looking to the same object. It breathes the same spirit. It partakes of the same discouragement in respect to political action against intemperance and Slavery, and that the "current religion shall have been first overthrown." It advises bold expenditure of labor and money for the former, in comparison with the latter.

The convention publishes the Letter with its proceedings. One or two of the Resolutions, apparently from the same writer, and quite similar in language. Standing by themselves and construed as far as our stand points, we might construe them, we could agree with them. But construed in the light of the former and of the "Three Discourses" on the Religion of Reason, they form a part of a web in which we cannot but be wrapped.

If the Liberty Party, having become disengaged as an enterprise of direct political action for a national abolition of slavery is to fizzle out into a hypothetical *orthodox* party, is to make feeble efforts for increasing its votes, and use its nominating Conventions for theological effect, in the enterprise of "supplanting" Bible orthodoxy, by the so-called

strength of Reason, we must be disengaged out of the circle.

But we do not believe that the Liberty party will enter upon any such enterprise. We do not believe that the Convention is deliberately intended to. We do not attribute to any one present, a deliberate design to transform the party into a theological, or rather anti-theological engine, against the Bibles. We are trying the natural tendencies of things, and looking at the facts as to us they seem to exist. The Convention was small. It had little time to deliberate. The members were of diverse theological sentiments. What took place was not the result of calculation and consultation. It was rather the natural working of cause and effect. Lack of faith had produced disunity, this, in turn, had generated still deeper unbelief. Both together had pushed reformers into diverging rates after experiments. The failure of one experiment after another, had, at length, precipitated at least one leading mind upon the *ultimate* expedient, that of "supplanting" Bible religion, by the religion of reason, "in which all calculations of expediency, is reality of absolute Right, as demanded by the Bible, have their origin.

In Europe, near the close of the last century, a terrible instructive drama was enacted. The dogmatism of a corrupt State, upheld by a corrupt church, roused human nature itself to resistance. Other expedients had failed. The final one was the expedient of overthrowing, not only a corrupt church, but the Bible itself, that had long claimed and that was absurdly regarded as the foundation of that church. "The religion of reason" so called, was enthroned on the ashes of the execrated Bible. It had its day. It produced its natural fruits. The original despots were overthrown, and successive and bloodier despots rose and fell, in succession, one after another. *Why was this?* The "supplanting" of the religion of the Bible, by the so-called "religion of Reason," (as distinguished from that of the Bible,) was the "supplanting" of the revealed will of God, the law of absolute, authoritative, immutable Right, by the supremacy of human reason, by calculations of the expedient, by estimates of probable consequences and results. Nothing else could have happened; nothing else can ever happen in such a case. No people ever threw off the authority of God's word, and retained my authoritative rule of duty, or any guide of action, but calculations of expediency. Through all the confused and bloody scenes of French anarchy, the so-called religion or Philosophy of Reason, with its ethics of utility, expediency, and calculations of consequences, reigned supreme and history, for our benefit, has recorded the results. Thus admonished, with Bibles in their hands, and with the hint of reverently reading them, the great majority of American Abolitionists, will not tread the same path. Well will it be for the church and the State, in America, if, heeding the voice of history, and doing works meet for repentance, they shall prevent the irreligious masses, educated and uneducated, white and colored, bond and free, from resorting to the terrible remedies of the French revolutionists.—*That remedy is not ours!*

As for attempting to supplant the religion of the Bible, by a "religion of Reason" too feebly developed, or too imperfectly exercised, not to have discovered the divine authority of the Bible, we must first throw away our reason, before we could harbor the thought of it. It's attempt is as a means of bringing the people up to the duty of voting against slavery and the rum traffic, we should regard as singularly suicidal. It was from the Bible we learned that "it is not for Kings to drink wine, nor Princes strong drink." By the Bible we were first taught the duty of choosing wise and good rulers, to rule the people with just judgement, and that he that rules over men must be just ruling in the fear of God. We have never heard of a people who, without the Bible, who used the ballot box for the abolition of slavery. And we know of very few now, who do it steadily, except in obedience to the divine command in the Bible.

In casting our votes this year, we have not been careful to scrutinize closely the theological basis of the candidates. We have known few if any in the previously Orthodox Christians, who have done so. We were surprised that John Quincy Adams, a known Unitarian, yet got a dozen Orthodox votes, in that group. And Horace Greeley, the known Unitarian, in *everyday*, the judicial track of our

bills, twofold bills of the so-called orthodoxy, in ministers is the Free State. Hibbert, unless with a portion of the "American" party, we have known no attempt to rally or manage a political party for that *given* purpose.

Are we now to have a first example of that kind in our National politics? If so, we shall find it necessary to examine the subject further. We shall feel quite at liberty to withhold our support from a candidate who, unaided theological and political beliefs, impel him to proclaim the necessity of suppression, or theological belief in the divine authority of the Bibles. By his own self he is the paramount authority of his so-called "religion of reason"—the only means of securing extensive and permanent political reform—a candidate who, unassisted by the nominating committee of a political party, his conviction that a less amount of personal friends should be expended for securing votes than for the "supplementing" process in which he is engaged. We shall fear no liberal and intelligent charge of bigotry and exclusiveness, for having declared to join in a pallid crusade against our own most cherished religious principles, on the ground of which we stand, as reformers. Our friend Gerrit Smith, himself, certainly, will not thus charge us. He knows that we do not question the sincerity of his religious and political convictions, and he will not question ours. He claims the right of utterance and of action, in consistency with his convictions. And he will never do the same right to us. Our mutual friendship of thirty years standing, cemented by more than a quarter of a century of active co-operation and mutual counsel, will be strong enough to survive this honest difference of opinion, toward the close of our labors, as it has survived our earnest differences years past. We have indeed deprecated the necessity of this frank expose, and have dredged the task. But we have not conceived the possibility, nor anticipated the contingency of its disturbing the friendship between ourselves and Gerrit Smith.

ILLINOIS STATE CONVENTION.

NOTICE.

There will be a State Radical Abolition Convention held in the town of Lexington, McLean County, Illinois, on the nineteenth day of September, (Wednesday,) at 10 o'clock A. M., for the purpose of nominating State Electors to support the Nominees of the Radical Abolition Party for President and Vice President of the United States, and also for the purpose of effecting a complete organization of the party throughout the State, for the ensuing campaign. It is desirable that every Radical Abolitionist in the State should either be present or send in his name with Post-Office address. Please address all letters to JOHN W. MAHAN, Acting Secy., "of State Central Committee, Lexington Ills."

Signed.

JOHN HOBACK,
J. T. STOUT, { Ottawa, Ills.
G. W. BASSETT,
H. H. HINMAN, Pontiac, Ills.
JOHN W. MAHAN, Lexington, Ills.

Acting State Central Committee.

Dated, Lexington, Ills., Aug. 24, 1860.

OHIO STATE CONVENTION.

All who are unwilling, by their votes, to recognize Law for American Slavery are, without respect to color, hereby notified that there will be a Convention of RADICAL ABOLITIONISTS in Oberlin, Lorain Co., Ohio, Oct. 3rd (Wednesday,) at 10½ o'clock A. M. for the purpose of nominating Electors for President and Vice President of the United States, on the Radical Abolition ticket, and to attend to any other business that may be necessary.

All the friends are requested to be present either in person or by Delegates & Letter. A full meeting is desired. Letters may be addressed to T. E. McCormick, Box 48 Oberlin, Ohio.

O. M. BROWN, East Taft, Ohio
W. A. HUNTER, Bryan,
GEORGE GORDON, Irwin,
J. P. BARLOW, Oberlin, Ohio
T. B. MC CORMICK

From Mexico we learn that Gen. Miramon was at the capital raising another army. The Liberals were pressing with determination to drive him off.

